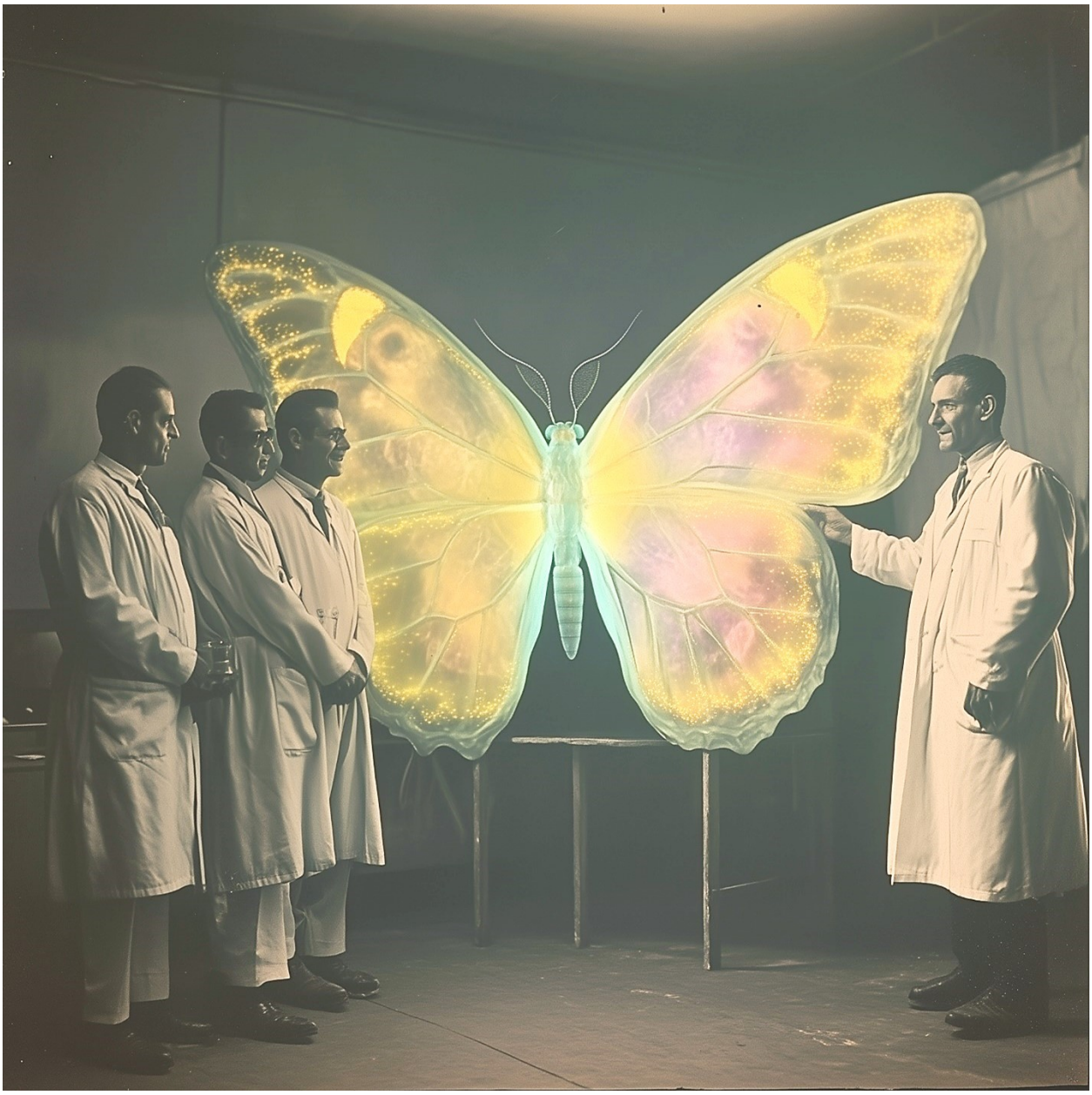

H.A.D.E.S. versus N.E.P.T.U.N.E.

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Some researchers recently came out with a "new" theory on death and dying. Upon examining their theory, I recognized numerous core components that have already been established by my own research, some of which dates back to 2004. To their credit, the authors of this "new" theory have gathered a wide body of empirical data; however, their interpretation falls short of truly grasping the *experiential totality* of the dying process. The name of their model is the Neurophysiological Evolutionary Psychological Theory Understanding Near-death Experience, or the N.E.P.T.U.N.E. theory, which they claim is "a comprehensive model that includes and extends previously suggested theories." That's one of the clunkiest acronyms I've ever heard, and Neptune is the god of the sea, not the underworld, so the name doesn't even apply to their death-related theory. In honor of their lack of imagination, I have decided to rename my hypothesis. Henceforth, the eidetic afterlife hypothesis shall also be known as the Hyper-Accelerated Dream of Eternity Syndrome, or the H.A.D.E.S. hypothesis.

The N.E.P.T.U.N.E. theory is very much like the H.A.D.E.S. hypothesis, except N.E.P.T.U.N.E. misses at least 25% of what's really happening during the dying brain process, not to mention the fact that their "new" theory came out almost a year and a half ***after*** I published nearly identical research, though our styles of presenting information are as different as night and day. Their theory is dense with technical language meant to be read by specialists, whereas I wrote my hypothesis to be accessible to the general public.

There is nothing original about the N.E.P.T.U.N.E. theory, at least nothing of significance that the H.A.D.E.S. hypothesis hasn't already covered more thoroughly:

1. The N.E.P.T.U.N.E. theory discusses the role of various neurochemicals in the dying brain process. The H.A.D.E.S. hypothesis also discusses the role of those exact same neurochemicals in the dying brain process, but in much greater depth [1].

2. The N.E.P.T.U.N.E. theory discusses the restriction of oxygen to the brain and its relation to the near-death experience. The H.A.D.E.S. hypothesis also discusses the restriction of oxygen to the brain and its relation to the near-death experience, but in much greater depth [2].

3. And finally, the N.E.P.T.U.N.E. theory discusses the hyper-synaptic activity recorded during the dying brain process. The H.A.D.E.S. hypothesis also discusses the hyper-synaptic activity recorded during the dying brain process, but again, the H.A.D.E.S. hypothesis goes into much greater detail regarding this subject [3][4].

4. The N.E.P.T.U.N.E. theory was published on March 31, 2025. The H.A.D.E.S. hypothesis was published on **January 12, 2024**, although the core ideas were originally published in 2004.

[1] See **Notes Concerning Eternity, part ten: A Psychopharmacological Explanation for the Manifestation of the Eidetic Afterlife During the Dying Brain Process**

[2] See **Notes Concerning Eternity, part three: Oxygen Deprivation and the Dying Brain Process**

[3] See **Notes Concerning Eternity, part four: The Light that Shines Within**

[4] See **Notes Concerning Eternity, part nine: A Neurocellular Explanation for the Manifestation of the Eidetic Afterlife During the Dying Brain Process**

And that's where the N.E.P.T.U.N.E. theory leaves off, failing altogether to address a major aspect of the near-death experience (NDE): temporal dilation, timelessness, the experience of eternity. Without this aspect, N.E.P.T.U.N.E. is just another chemical theory of NDEs that ultimately discredits the afterlife as a mere hallucination or augmented dream state. N.E.P.T.U.N.E. simply doesn't possess the explanatory power of H.A.D.E.S. To treat NDEs merely as a cascade of neurochemical and synaptic phenomena is to miss the forest for the trees. The subjective experience of temporal dilation is no trivial detail—it's central to what makes the NDE a profound and often life-altering encounter, and is of primary importance to the experience of any sort of afterlife. The H.A.D.E.S. hypothesis not only incorporates this dimension, it provides a neuropsychological and phenomenological framework for understanding it [5][6].

Bottom line, all the N.E.P.T.U.N.E. research team did was gather and correlate the research of other researchers, same as me, *except I published my research a year before them!* But I'm encouraged by their theory, since it provides further validation for my own.

[5] See **Notes Concerning Eternity, part five: The Phenomenology of Time Travel During the Dying Brain Process**

[6] See **Notes Concerning Eternity, part six: The Physiology of Temporal Perception and Distortion During the Dying Brain Process**

While the N.E.P.T.U.N.E. theory offers straightforward neurobiological explanations for certain aspects of NDEs, its framework does not directly address the phenomenon of temporal dilation, which means it only covers 75% of the NDE compared to the H.A.D.E.S. hypothesis. Superficial clues of altered time perception might be inferred by N.E.P.T.U.N.E. (e.g., how the brain reacts to extremely stressful conditions), but the theory doesn't go into depth about the mechanics of temporal expansion or contraction during the dying brain process. The N.E.P.T.U.N.E. theory, by omitting this fourth category of exploration, remains incomplete. It attempts to explain the theater of the dying mind without acknowledging the stage on which the drama unfolds—*time itself*. The H.A.D.E.S. hypothesis, being more philosophical and psychological (while also drawing heavily upon *the exact same neurobiological research* as the N.E.P.T.U.N.E. theory), allows for a much broader exploration of temporal distortion and its related effects (e.g., the "life review" reported by many experiencers) during the NDE [7]. The afterlife—whether real or perceived—is too vast, too intimate, and too important to be flattened into chemicals and nerves alone. The H.A.D.E.S. hypothesis offers not just a map of the neural landscape, but a compass for the experiential journey.

[7] See **Notes Concerning Eternity, part eighteen: Life Review and the Temporal Compression of Memories During the Dying Brain Process**

In conclusion, the N.E.P.T.U.N.E. theory merely restates much of the research and findings originally theorized by the H.A.D.E.S. hypothesis, while failing to address one of four key elements of NDEs and the afterlife experience in general.

On a related note, the N.E.P.T.U.N.E. theory includes a timeline of NDE-related breakthroughs, which yet again is sorely lacking compared to the timeline of thanatology included in the H.A.D.E.S. hypothesis [8].

[8] See **Notes Concerning Eternity, part one: A Brief History of Thanatology**

In the spirit of fellowship, rather than considering the N.E.P.T.U.N.E. theory any sort of competition or rival, I have decided to send the N.E.P.T.U.N.E. research team my notes concerning the mechanics and effects of temporal dilation during the dying brain process, although I suspect they are already somewhat familiar with my work (since I have freely shared my research with the public, including many of the world's leading thanatologists), and it wouldn't surprise me if they modified or added another feature to their theory in the near future, expanding it beyond reductionist frameworks toward a more complete understanding of the dying process and its accompanying experience.